4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

266 727 or shell knife. This was the signal for the rest, who came one at a time, each one cutting off a portion of flesh, until the bones were stripped and life extinct. Men, women and children partook of the feast. The flesh was sometimes roasted, sometimes eaten raw. Before life was quite extinct they opened the breast and tore out the heart, which was passed from hand to hand among the chiefs and captains, each one biting it and sucking the blood and sprinkling it to the east.

[782] In later years this cannibalism was gradually discontinued, although the prisoners of war were still sacrificed. It became the custom to slay them with a stone club, the chiefs biting the heart and sucking the blood as before, after which it was carried round the village in procession together with the head, both stuck on the points of long lances. The flesh was stripped from the limbs and the bones used for making flutes and whistles. The trunk was then thrown out to the dogs and birds of prey. The heads of the enemies slain in battle were cut off and carried in triumph to the villages, where they were afterwards used as drinking vessels in the feasts.

721 *War.*—The Araucanos were essentially a warlike race, as their prolonged resistance, of nearly three centuries, to the Spanish arms clearly demonstrates. During this long period their military organisation became much perfected.

When war was declared, one of the *toqui* (war chiefs) sent round a bloody arrow to all the other war chiefs, by a special messenger, who also carried a *quipu* or *pron* of red woollen cords with certain knots tied in it, indicating the time and place of the general reunion. This *pron* contained one cord for each chief invited, and on receiving it he added certain knots to indicate the number of followers he could muster, afterwards sending it on with much secrecy to the next chief. These reunions generally took place in the spring. Here were discussed the causes for declaring war, the arrangements for the coming expedition, the number of warriors each district should provide, and the levies of provisions to be contributed by each *rehue*. Here, too, the general in chief was elected from among the principal *toqui*.

● 708 Once the date of the expedition was decided, the preparations were carried on with much secrecy. The warriors were chosen, and practised in gymnastic and warlike exercises daily. A general abstinence, especially from intoxicating liquors and sexual intercourse, was adopted, while great attention was paid to the thorough preparation of arms. When the army was assembled, the general named his chiefs of divisions, who in turn selected their officers, and distributed the *conas* or soldiers.

723 Before marching it was customary to discuss the plan of campaign, and all its details of stratagems, ambushes, attacks, surprises, etc.

At the time of the Spanish invasion it was the custom to march in disorderly bodies without any attempt at formation; but experience taught them to organise their methods better, and a stricter discipline was established and bodies of scouts thrown out in advance. But no discipline was of avail when some superstitious

7:Padden H-4 (no date) 1957 SG4 Araucanians SG4

negotiations.[33] There also developed a type of Indian mercenary who supplied his own weapons and served for a specified length of time at a prearranged scale of pay.[34]

It seems quite clear that there was no pan-Araucanian sentiment to which the estado could appeal. When local chiefs were asked for troops they not uncommonly rejected the request. If they acceded to the demand, they chose the bravest man for a leader and dispatched the force under his command. Service was performed in the estado's forces for no more consideration than lodging and hospitable treatment. In the event of mortality the close relatives of the fallen warrior were compensated by the residents of the province in whose defense he died.[35]

Some of the localities simply did not want to fight the Spaniards, preferring to make the best of conditions under Spanish rule. The Indians around Angol, for instance, joined the Spaniards in war against the estado for a number of years. While the estado leaders accused them of subverting the general Indian cause, the Angol tribes retaliated with accusations of plunder and theft.[36] The estado, with its own crops destroyed by warfare, never hesitated to raid the stores of those who were not immediately allied to the cause. Araucanians who refused to fight were subjected to violent reprisal.[37] Even in the province of Arauco all was not unanimity. An old chief was forced to flee with his family and take refuge in the Spanish fort in Arauco because he would not support the war, thereby giving evidence of pro-Spanish sympathies.[38] It is difficult to guess how many others there might have been.

By 1594, according to Olaverría, the estado claimed suzerainty over all of the allareguas from the Biobío to the Imperial River, and was held in dread by all of the Indians as far south as Osorno. The estado was so feared and respected, he said, that Indians in the extreme south would break the peace when the chiefs of the estado so desired.[39] Nevertheless, the chiefs never succeeded in gaining effective suzerainty, even for purposes of war. Authority continued to be local,

33 *Idem*, pp. 105, 133.

34 Juan de Herrera, "Relación de las cosas de Chile" (CHC, vol. 2, p. 251).

35 Olaverría, p. 23.

36 Marmolejo, pp. 126-127.

37 *Idem*, p. 83. The Indians around the settlements who were friendly towards the Spanish were sorely vexed by the depredations of the estado's warriors. Crops were burned or stolen, and women and children were carried off to be used as drudges. See Alonso García Ramón to the King, 1613 (Gay, II, pp. 270, 279); "Informe de Juan de Xaraquemada" (*idem*, pp. 241-242; Nájera, p. 60). Through acts of terror the estado sometimes forced friendly Indians to rebel against the Spanish. Through maladministration the Spanish sometimes achieved the same end. Plundering of Indian stores and raping of their women brought alienation and revolt. See Francisco Nuñez de Pineda y Bascuñan, *Cautiverio feliz* (CHC, vol. 3, pp. 31-32).

38 Marmolejo, pp. 110-113.

39 Olaverría, p. 22.

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form of thanksgiving to the Pillán for victory. This ceremony closely approaches the abstraction of Home, Country, and God.

Later in his captivity Bascuñan had occasion to spend several days in the company of one of the small sons of a chief. One afternoon he asked the child if he would like to learn how to pray. The boy answered affirmatively; he had already learned something of prayers from a Spanish captive. With little instruction the child recited the Pater Noster in Spanish, but without understanding what it was he was reciting. Bascuñan, speaking Araucanian fluently, decided to teach him in the Araucanian tongue. The child was delighted to understand the recitation. The trenchant Bascuñan then asked him if he understood the idea behind the prayer. Yes indeed, was the reply. God could be none other than a great Pillán, superior to other Pilláns.[45] Bascuñan registered satisfied delight. The question is, should he have been so delighted?

In order to maintain a spirit of unqualified resistance the leaders of the estado, who manipulated majority opinion, instituted indoctrinational forms for boys and youths. Beginning at six years of age boys were taught the use of military weapons. By observing him the boy's tutors would decide which weapon he was most proficient with, and then he would be trained as a specialist in the use of that weapon. At the same time he was arduously trained in running and swimming.[46] Another type of training begun at this early age was the torture of Spanish captives. The boys were given knives and living Spaniards, then instructed in the arts of slow dissection, roasting, and eating.[47] They were further required to memorize certain verses which recounted Spanish offenses since the beginning of the war, and were made to recite them at the command of their elders. In this way a boy became a man with a clearly fixed purpose in life. As a youth the Araucanian would speak thus of his lance:

> This is my master: it does not order me to dig for gold, or carry food or firewood, nor to herd cattle, or to follow it about. And since this master sustains my liberty, it is with him that I wish to pass.[48]

There was seldom talk of peace in the estado. Even a chief, if he dared speak

of the estado, and likewise the son of a famous warrior. When the other chiefs learned of Bascuñan's identity they demanded his head to use as a trophy to incite peaceful Indians to war. By chicanery and ruse Maulican saved him, and after some months of comfortable captivity returned him to his own people. His account of the adventure is invaluable, although it is somewhat tiresome to read. He was a creole and educated in Chile. He apparently felt compelled to show that a creole scholar could hold his own with a peninsular, hence his excessive quotation from and reference to classical authors.

45 Bascuñan, pp. 155-156. Also see Córdoba y Figueroa, *Historia de Chile* (CHC, vol. 2, p. 26).

46 Olaverría, p. 23.

47 Nájera, p. 60.

48 *Idem*, pp. 61, 105.